Lutheran Herald

May 20, 1958 • Vol. 42 • No. 20

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

And give me thine hand...

(see page 6)

A Prayer for Confirmands

Almighty and merciful God, the Father of our Lord Jesus C
Thou who through the Holy Spirit dost begin and perfect the
work in us;

we thank Thee that in Baptism Thou hast granted these you
servants of Thine the gift of regeneration;
we thank Thee that through the enlightenment of Thy Wor
Thou hast enabled them to acknowledge Thy saving grace.
Perfect, we beseech Thee, what Thou hast begun.
Grant them an ever increasing knowledge of the salvation
Thou hast prepared in Christ.

They are weak; strengthen them with Thy might.
They are to meet a dangerous world; guide them
with Thy counsel.
They are to experience manifold temptations:
do Thou help them to resist and to overcome

Help them to watch and pray, and to seek diligently in
Word and Sacrament the nourishment of Thy grace, to the
end that, in sanctification of the Spirit, together with
Thy faithful people, they may before all the world, in
word and deed, confess Thee with the Son, and the Holy
Spirit. Amen.

From the Altar B

In this issue . . .

Cover—At this time of the year, thousands of our young people are renewing their baptismal vows through the solemn service of Confirmation. Photo by Luoma.

A Prayer for Confirmands 2

Down at Union Station 3
An amusing "janitor's eye view" of Lutheran union movements in the United States.

Fortnightly Review: Journey Through Canada—I 5

And Give Me Thine Hand . . . 6
Richard and June Solberg and their family spent more than three years in Germany, where Dr. Solberg served as Senior Representative for the LWF Department of World Service. He is now chairman of the Department of History at Augustana College, Sioux Falls.

Adventure in Alaska
The story of a "white out" in Alaska and
Eskimo Lutheran's faith and courage. Tony H
son is field representative for the Departme
Foreign Missions.

Come, Spirit of God
Dr. J. Robert Nelson, a Methodist minister, is
of the Vanderbilt Divinity School. From 19
1957 he served as secretary of the Faith and
Commission of the World Council of Church

Editorials

Toward the General Convention

Correspondence

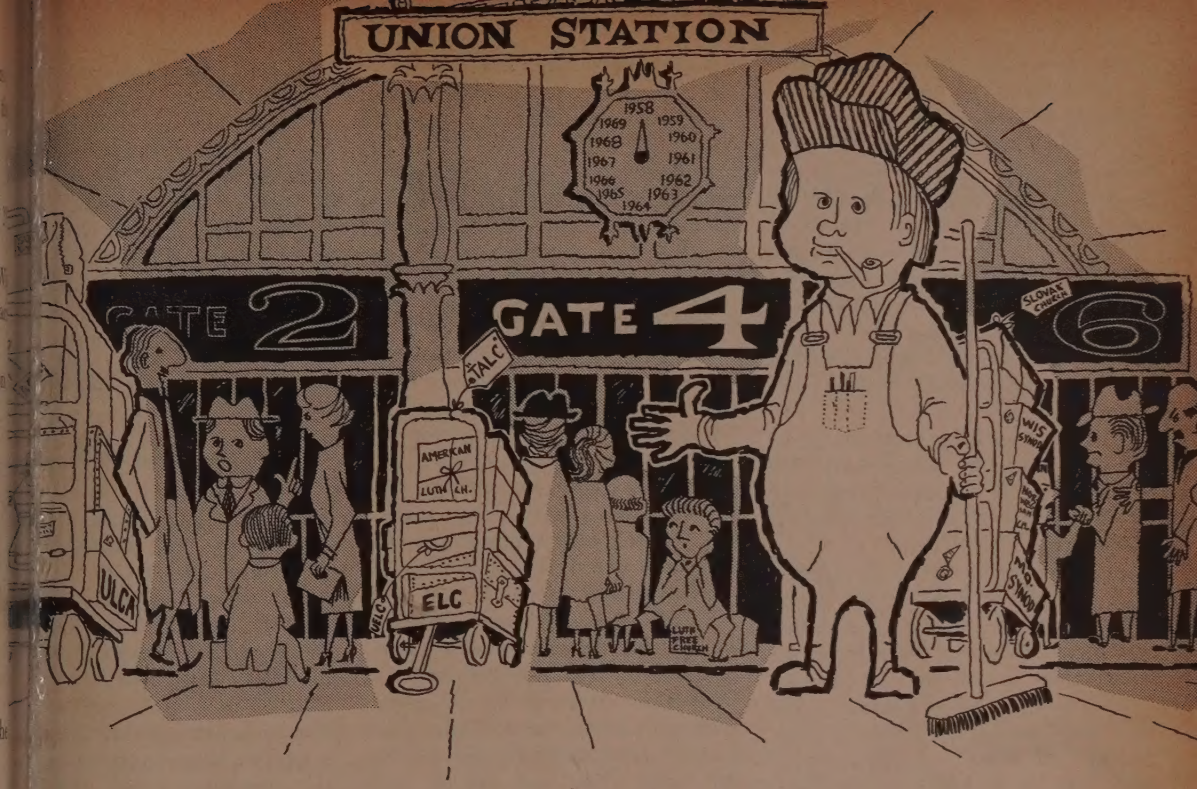
For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald
Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manage scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the po at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Pu House, Minneapolis 15, Minnesota.



own at Union Station

- - a direct report, as seen by Pete Potts*

herans are moving . . .

he same direction

on three main tracks

"Potts," when not cleanin' up n Station, is Bob Gremmels, as- editor of "Lutheran Standard" . He's the author of "Unity With You," a forthcoming which takes an enthusiastic the TALC union. Reprinted ermission from May, 1958 issue E, Lutheran Youth monthly. ght 1958.

Me? Oh, I ain't goin' nowhere. I'm just the guy that cleans up around here. But I keep my ears open. I can probably tell ya anything ya wanta know.

All these people? Oh, they been hangin' around here quite a while. Waitin' for the trains, ya know. I been talkin' to quite a few of 'em and they tell me they're all Lutherans goin' somewhere to form a new church. Or several churches—I ain't quite sure which. Just between you and me, I don't think some of *them* are sure either.

Ya see, there's three trains settin' down there on the tracks. And they're all headed in the same direction. Some folks call 'em the union trains since that's what they're all interested in—union. Or is it unity? Anyway, if ya look close you'll notice the people are really in three bunches—some at Gate 2, some at Gate 4, and some at Gate 6.

Now as I say, I ain't no bishop or nothin', but here's the way I got the whole thing figgered out.

It seems the Lutherans in this country and Canada are split into about 16 different churches—some of 'em pretty big, some of 'em pretty small, and some of 'em kinda in-between size. But most of the people seem to wanta get together. They don't see why they need so many churches.

Now it appears to me everybody's got their own idea on how they oughta get together, but most of 'em seem to think it's impossible to get everybody together right now. I guess that's why they're thinkin' of bunchin' into several churches now—and then later maybe gettin' these churches together.

Of course, there was a guy around here the other day that talked about goin' farther than that. He seemed to think they could at least cut the number to two—plus a couple little outside

groups that don't seem to be interested in goin' nowhere anyway.

He was a sharp-lookin' guy—with his turned-around collar and all—and I listened pretty close to what he had to say. As I recall now, he said the whole National Lutheran Council—I think that's what he called it—oughta get together and form one church insteada two. Ya see, the people over there at Gate 2 and those over at Gate 4 are all part of this here council, and right now they're gettin' ready to take separate trains.

Now if these folks could all go on the same train, that would leave only one other big group—those people over at Gate 6. They're called the Synodical Conference.

Well, the rest of the boys at Gates 2 and 4 seemed to think it's too late to change their plans. A lot of 'em already got their tickets, and their trains are about ready to pull out. At least one of 'em anyway. So it looks as if the best they can hope for now is three groups—just as ya see huddled around the three gates. If you're interested, I'll try to explain each of 'em for ya.

Gate 6—Clearin' Up Troubles

Like I said, those folks over at Gate 6 are the Synodical Conference. About two and a half million of 'em altogether, from four churches. I don't remember the names, but a friendly old guy was nice enough to write 'em down for me. Got the paper right here in my pocket. Will ya hold my broom a second? Here they are: the Lutheran Church—Missouri Synod, the Wisconsin Synod, the Norwegian Synod, and the Slovak Church.

Now as I understand it, these people ain't really plannin' to form one church like the other two groups. They just wanta clear up some of their troubles. Seems the Missouri church has been gettin' a little too loose for the folks in the Wisconsin Synod—havin' Boy Scout troops, chaplains, and stuff like that. Then too, Missouri has been holdin' meetings with the American Lutheran Church—one of the churches over there at Gate 4—and I guess Wisconsin don't like that either.

Now don't get me wrong. I ain't condemin' nobody or nothin' like that. I get along with all of 'em. They're nice to me and I'm nice to them. I admit it seems kinda dumb to me to fight about the Boy Scouts, but that ain't none of my business. I just work here.

Anyway, these people are tryin' to get along better, and I sure wish 'em the best. All nice folks, everyone of 'em. But their train ain't movin' yet.

Gate 2—In Shape to Travel

Now if ya don't mind, I'd like to skip over those folks at Gate 4 and talk about the ones at Gate 2. They just got here a while back, and they seem to be on the move. That's the impression they give me, anyway. Was less than two years ago they decided they wanted to get together, and it looks now like their train'll be pullin' out about 1964.

The churches? Well, let me see here. Got another list somewhere. Yeah—right here: The United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Suomi Synod. They tell me all these churches are part of the National Lutheran Council I mentioned before.

Now as I say, I ain't no authority on these things, but I was down lookin' at their train the other day, and from the outside, at least, it seems just about in shape to travel. And as I was walkin' by the diner I heard some of their leaders talkin' things over. They call themselves the Joint Commission on Lutheran Unity. Seem to be gettin' along pretty good.

Now I wasn't eavesdroppin' or nothin' like that, but I couldn't help overhearin' that they plan to call their new church the United Evangelical Lutheran Church in America. That ain't for sure yet, I guess, but it sounds like a good bet.

As I understand it, all the folks at Gate 2 still have some problems to work out, but most of 'em seem to think everything is goin' along okay. When they finally unite they'll have a church of nearly three million members—probably more if they keep growin' in the meantime.

I sure hope everything goes all right for these folks. I talk to a lot of 'em around Gate 2, and they're really swell people. Every bit as nice as those at Gate 6. I can't see a whole lot of difference between 'em myself.

In fact, I don't know why eve
at all three gates couldn't all pi
one train and save themselves a
trouble—but they tell me tha
possible right now. Some of th
at Gate 2 did say, tho, tha
thought it would be okay to go
same train with those at Gate
some at Gate 4 didn't think so
something about the ULCA
maybe takin' up too many ca
throwin' things outa balance.
have a wreck or somethin'.

Gate 4—About to Shove O

Well, I'm gettin' a little ou
field here. Like I said, I'm ju
cleanin' guy. Let me tell you
the people over at Gate 4. I k
lot of them. They been here
time. In fact, they're about to
off. Their train is supposed to p
in 1960. The name of their
Church, as I understand it, w
The American Lutheran Church.
remember to make that a capita
. . . they say it avoids confusio
way.

These folks are really gettin' a
If ya look close you'll notice so
'em are beginnin' to push a little.
been waitin' a long time.

But I was down lookin' at thei
the other day, and it seems to
ready to go. For a long time a
of leaders called the Joint Union
mittee was holdin' regular meeti
the caboose, but they seem to
over now. So I guess they're rea
roll.

From what I gather, there's
groups unitin' to form this here
—The Evangelical Lutheran Ch
the United Evangelical Lut
Church, and the American Lut
Church. They're all members o
National Lutheran Council, too
like the folks at Gate 2. A while
some other folks was waitin' to g
the same train, but they went
They was from the Lutheran
Church, and some of them decide
to travel just now. Guess they w
to keep free. Or something like

If you'll hold my broom aga
think I got another piece of paper
some more dope on this church
me see here. Yeah, here's some t
ya might be interested in. The A
can Lutheran Church will have

o million members—a mixture
nans, Norwegians and Danes.
that! It also says here that
rters will be in Minneapolis.
I ain't borin' ya with this, but
l kinds of dope here. For in-
it says that this church'll have
icts and almost 5,000 congre-
It'll also have a bunch of in-
is. Listen to this: nine senior
, two junior colleges, a semi-
th four or five campuses, about
itable institutions, and about a
foreign mission fields. Sounds
retty big outfit to me.
other day another guy was tell-
something about the work of
urch. Said there would be six
s. I didn't think I could re-
all of 'em, so I asked him to
em down. Got the list right
think. Yeah: American Mis-
World Missions, Education,
s, Publication, and Pensions.
I don't know if you're interest-
politics, but I can even tell ya
is church'll be run if ya wanta
Well, it'll be run by the mem-
nore or less, who'll send repre-
es to a General Convention
wo years. These people'll elect
and boards, who'll head up the
s program. Now I'm simplifyin'
ya understand, but this is rough-
it works.
e'll also be a Church Council,
after the spiritual affairs, and
d of Trustees, which'll handle
business. And the two together'll
up a Joint Council, which'll fill
the General Convention when
in session.
l, I could go on and tell ya a lot
about this church, but I guess
in a hurry to catch your train.
wanta know more tho, the guy
t the newsstand told me there's
book comin' out this summer
tell all about it. Called *Unity*
With You, he said. May even
myself. The guy says it's pretty
l, so long. Hope I ain't bored ya
ll this, but it's pretty hard for
keep quiet about these Luther-
Nice folks, all of 'em. I'm sure
o see they're finally on the move
er, even if they can't all go on
me train. They been waitin'
a long time. A long time.

Journey Through Canada—I

It is about two and a half years since Dr. H. L. Foss of the Pacific District and Superintendent Norval Hegland of our Eskimo Mission urged me to visit the Alaska Territory. When Dr. Dale, president of the Canada District, heard about the plans, he became insistent that I should travel through Canada and visit as many of the Home Mission congregations northwest of Edmonton as time would permit. And so one week in the itinerary was blocked out for Canada.

The warm hospitality that one associates with the west followed me all the way, beginning with a hearty breakfast at Pastor and Mrs. Cherland's home in Winnipeg during 75 minutes between train connections. As the train rolled west out of Winnipeg, if there was a ten-minute station stop and we had a congregation in the town, the pastor—and sometimes his family—would be at the station. Dr. Dale had alerted them all, and I count the warmth of the welcome all along the way as indirect evidence of the affection in which they hold their hard-working "D.P." who labors with the heart of an evangelist.

Dr. Dahlen, the executive secretary of the Department of Charities, and Dr. Dale had arranged that I should dedicate the new hospital wing of the Bethany Home and Hospital at Camrose, Alberta. It became a festive day. People had come in from miles away and the large new church in Camrose was packed. Mr. A. L. Hoveland, chairman of the board, had arranged to have greetings presented from the Church, from several local groups, and from the Provincial Minister of Public Welfare.

A part of the service was devoted to the installation of Pastor A. O. Aasen as chaplain of the Home. In his response he observed that next September it will be 60 years since he was ordained, but this was the first time he had been installed. But even though he has worked in many places without benefit of installation, God has certainly added His blessing.

In inspecting the Home, I was moved to say that one might well look forward to old age if one could be a guest at Bethany. The pioneer work of Sister Marie Weeks and the present effective supervision of Mrs. Tilda S. Bergh provide assurance of a home that ministers to physical needs and becomes a foretaste of the fellowship in the Father's house.

The new hospital unit permits the Home to accommodate a total of 110 guests. The Provincial and Federal Governments each made a grant of $75,000. The balance of the building cost of $360,000 is covered by the gifts of friends and a loan. Whenever a loan is involved, the Board of Charities is alert to see that it be properly funded. To insure this, the Board asks Dr. C. L. Nasby, the Church's auditor, to check every project, and to provide counsel as to what can be done financially and what ought not to be done.

After the dedication service I turned to Dr. Nasby, who had been present for a board meeting and represented the Department of Charities at the service, and asked him how he sized up the board's finances. To this he replied, "They will make it . . . they will make it!" This was not only his appraisal of their sound planning but also a reflection of his evaluation of the dedicated support of the people in Alberta. God has given our people "willing hearts," not only in the support of this project but also in the vigor with which they are now responding to the appeal of Camrose College for a new building.

In the next Review we will take a look at some of the Home Mission projects.

Fredrik A. Schiotz
President, ELC

By Richard and June So

And Give Me Thine Hand . . .

Today is Confirmation Sunday also behind the Iron Curtain in East Germany. As each child extends his hand "in token thereof," his pastor speaks to him a Bible verse which shall accompany him through dark days and light, for comfort and for strength, all through his life . . .

"In token thereof. . . ." It is Confirmation Day. Earnest young people kneel at the altar, confirming the baptismal vows spoken by their parents and sponsors many years before. For two years most of them have been studying and reciting in weekly instruction classes. They have been publicly catechized and privately examined by their pastor. Now they are ready to give their hand, and, by the grace of God, their promise, to remain faithful in this covenant. It is a solemn moment.

Behind them in the pews, straining to hear the answers, sit parents and congregation, answering also in their own consciences the deep, searching questions: "Dost thou renounce the devil and all his works and all his ways?" "Dost thou believe in God, Father, Son, and Holy Spirit?" "Wilt thou, by the grace of God, continue steadfast in this covenant of thy baptism, even unto the end?"

On the other side of the Iron Curtain, in East Germany, there are also thousands of earnest young Lutheran boys and girls answering the same questions and making the same promise. But for them the soul-searching has covered many years, and the decision to be confirmed has often involved sacrifices far beyond the normal demands upon a child of fourteen years. In the face of constant negative pressures from public school authorities, these young people have been attending weekly courses of religious instruction at the end of long school hours. Ever since 1945, when the occupiers of East Germany cut out the traditional courses in the Christian religion from the public schools, the curriculum has been communistically oriented. Atheism and materialism have permeated the entire course of study, and preference has been given to pupils who became "politically acceptable."

Against this insidious and devastating assault upon the faith of its children the Church sought to establish its defense. As the doors closed in 1945, a call for cated Christian lay teachers went out, and an ar 10,000 men and women responded. The Church them a quick but intensive training, and commis them to teach the children of the Church the r courses which were being denied them in the schools. Lutheran churches in other parts of the rallied to assume part of the expense of a long teacher training program. With the aid of worl theranism, textbooks were published and separa struction rooms were built, since most German ch had no such facilities and many of the church bu still lay in ruins. But most of all, the movemer borne by devout Christian churchmen who wou be conquered by discouragement, threats, and c And their strength lay in God's promise: "The trust in the Lord shall be as Mount Zion, which be removed, but abideth forever."

Now came the necessity for crucial decisions part of Christian parents. There were no PTA citizen-controlled school boards, to give express popular disapproval of the educational policies State. The only way for Christian parents to at their conviction that faith in God was primary education of their children was by enrolling ther licly in the specially-arranged courses of religio struction sponsored by the Church outside of hours. By such an act, these parents openly contra the essential anti-Christian premise of the Com State which held their lives, their jobs, their whol welfare in its hands. In spite of this, 85% of a German children registered for religious instructio

Then the Communist state tried another tack. ing to catch the imagination of youth, it set up a course of study leading to a colorful ceremony in young people would dedicate themselves as citiz

whose primary premise was that there is no
/ith all the artifices at their command Com-
eaders appealed to the children. They promised
cation and vacations. They offered scholarships
ersities and apprenticeships for talented young
n. And as if to challenge the Church to a con-
the loyalties of its children, they carefully
d their Youth Dedication to conflict with the
al Lutheran day of Confirmation.

promises failed, threats were used. In a Com-
state there are practically no private businesses.
es have been socialized, farms have been forcibly
nto co-operatives, housing is controlled, schools
r learning are in the hands of the State. Every
and every student depends to a greater or lesser
upon the whims or wishes of the State. The
f a child who does not join the Youth Dedica-
gram might never receive a pay raise or a
on. His ration coupons for food and shoes
e sharply curtailed. The child might be held up
c ridicule before the whole school and even be
denounced by his best friends as "un-co-opera-
Vorst of all, even the finest student might be
ed with expulsion or denied the privilege of con-
on to professional training.

ng a deep spiritual breath, the Church in East
y stepped between its children and the State,
epted the challenge on their behalf. The respon-
of citizens to the constituted authority, it de-
were sacred ones which every Christian must
But—when the State attempted to command the
nces of children, and to force them into a false
ce, the Church must take a firm stand. One
ender unto Caesar *only* those things which were
, but unto God the things which were His.
h their bishops, the united churches of East
y declared that their young people must choose
Confirmation and Youth Dedication. It must
or the other. And as the leaders of the Church
and prayed, the response of the youth was heard;
0% of the children of confirmation age in all of
rmany chose to kneel at the altar of God rather
the altar of materialism and Communism.

y is Confirmation Sunday also behind the Iron
in East Germany. As each child extends his
n token thereof," his pastor speaks to him a Bible
which shall accompany him through dark days
ht, for comfort and for strength, all through his

not: for I have redeemed thee; I have called
thy name; thou art mine." The fatherless boy,
mother works in a factory, takes the words into
his heart to help him through lonely, hard years ahead.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." A student sits in the last pew of the church, hoping that he will not be noticed. By dint of intensive work and a mouth which parroted the "right answers" only when they had to be given, he has found his way into a university. If he breaks his silence and confesses his Lord, it is possible that he may not be allowed to finish or to follow the profession for which he has been trained. Does this Bible verse apply to him, too?

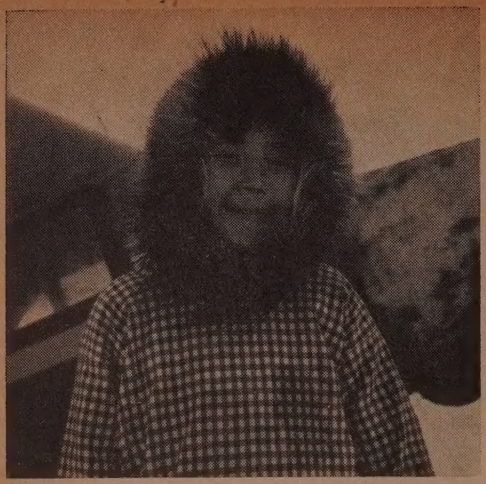
"Be thou faithful unto death, and I will give thee a crown of life." A lawyer father lets his breath out a bit. How difficult it is, in a land of totalitarian control, to seek justice for "little" people. It is not easy in any land. But the Lord says, "Be thou faithful unto death. . . ."

A mother sits in the service with her six children. It has been very difficult to carry on alone. There is still no word from her husband, missing in Russia since 1944. "Casting all your care upon Him, for He careth for you." The burden seems lighter now.

The pastor has looked deeply into the faces and hearts of his confirmands. There are almost eighty of them. Only one child in his congregation has chosen to join the Youth Dedication program. Because of this he, as pastor, may be denounced as an "enemy of the State." A neighboring pastor was imprisoned for nine months on such a trumped-up charge. Will it happen to him, too? "Lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

For the American confirmand the decisions may not have been so difficult, nor does the future seem so fraught with dangers. But even here, no Christian commitment comes without the Cross, and the words of Scripture speak just as clearly on this side of the Iron Curtain as they do on the other side: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here, too, the promises of God are real, when He assures the youthful disciple: "I will never leave thee nor forsake thee"; and "Lo, I am with you alway, even unto the end of the world."

Between such committed Christians there can be no curtain of separation, iron or bamboo. Together they are a part of the Body of Christ, sharing His suffering and rejoicing in His promises of grace. As confirmands both here and there reaffirm their baptismal vows, they join spiritual hands with each other in the family of God.



Heroine of the adventure was 7-year-old Florina, who never whimpered as the plane rocked all night in a 50-mile wind.

Adventure in Alaska

Story and pi
by Alton C. O. Hal

Shishmaref is an old Eskimo village on a western corner of the Seward peninsula, about 15 miles south of the Arctic Circle. Named after a Russian officer, Shishmaref is situated on a very small island measuring 5 miles in length by less than a mile wide and only 18 feet above the Bering Sea. It is a part of that northern two thirds of Alaska that has eternally frozen sub-soil. In this village live 178 Eskimos, two teachers from New Hampshire running the government school with its 50 Eskimo pupils, and the family of Rev. John Maakestad ministering to the whole community. Shishmaref is a remote village visited but once a year by a supply boat from the "outside"—the States!

Here the traveler must choose between dog team and airplane. There is no other mode of travel where a people live and work at the mercy of the elements. The weather with its arctic blasts and unpredictable movements may affect the Eskimo in his various daily activities of hunting and fishing, but actually he seems to delight in his existence in spite of the weather.

I had just completed a four-day visit to this ice palace village of Shishmaref, taking part in three meetings in the only church in town and making films for our ELC Home Mission Department. It was a fairly clear Monday noon (April 21) when Florina, a 7-year-old Eskimo girl, and I climbed into the plane of the Alaskan flying parson, the Rev. Norval Hegland. The smiling Eskimos we had visited squeezed 250 lbs. of photographic equipment into the cabin beside us and waved goodbye as we taxied down the lagoon's ice. In seconds the skis of the plane were dangling in the air and we were having one last look at Shishmaref of the north.

Pastor Hegland contacted the CAA in Nome, by radio, informing them of our flight plan. We climbed to 2,000 feet heading southward at 100 miles an hour. As we looked out, the whiteness everywhere was only occasionally by the black rings of rock forn along the mountains. Ear Mountain was visible right. Then just ahead we could see one lone blac on the white blanket—a shelter cabin for do travelers, almost buried in the snow.

About 45 minutes later we could see off to t the spotted snow that is Teller Mission, where Bertha Stedje is our missionary. From our vantag we could also see Tellertown six miles across th where Pastor Hegland and his family serve the Es

As we were cruising along the coast line, we see the haze deepen across the horizon. The w report coming out of Nome, our destination, s dicated visibility at 15 miles, although snow wa ing in with a wind.

When we were about 40 miles north of Non weather rapidly began to close in and we had altitude. First down to 1,500 feet then to 1,000, 7 in no time we were down to only 200 feet.

At this low altitude the driftwood of the beach n out our course for Nome. Hegland had earlier d

Pastor Hegland anchors the plane by chopping holes in the ice.

going over the mountains because of the rough hanging over them. The beach now afforded nap with the pieces of wood speckling the white. nly the maze coming from the ocean closed in and we were forced to fly even lower. At this gland thought he saw another plane in the ght headed for us. He reached one hand across ument panel to turn on the lights and looked the line of black, guiding our flight—in that t was gone! We were right in the midst of

e shelter hut and one of the two dog teams t travelled 70 miles to find the downed plane.

y term a "white out." Flying now by instinct quickly turned the plane around in an effort northward and beat the movement of the storm. as too late! The only recourse now was to try a small opening in the snow and fog for an d forced landing.

cling just a few times I had lost all sense of . It was white everywhere. No land. No sky. zon. Only whiteness. Having lost all visibility, see only the compass and the altimeter which feet. The plane's cabin was silent in a tension ts know. The knowledge of nearby mountains is "whiteness" almost unbearable. "Is there time a prayer? Oh God, let me live not for self, but e! Please open the whiteness—Not yet to death, etter service to Thee!"

didn't get that message but the Master did, at sea of white, He opened a small pocket and ehow put us down—on ice. Ice never had a reception by human feet!

ury of the storm was increasing. It was 2:15 Monday afternoon. Pastor Hegland quickly tunnels in the ice to tie down the plane.

After sitting in the plane for about four hours, little Florina bashfully asked, "When do we get to grandma's house?" Not a whimper did she make as the plane rocked all night in the 50 mile an hour wind. Fortunately it didn't get down to more than 15° but it felt below zero.

Thirty hours later, on Tuesday evening, we heard the wonderful bark of Alaskan huskies. CAA had relayed the message of our plight and two dog teams came into view. They had missed us going northward an hour earlier. Visibility was still zero. But one of the Eskimo drivers felt that they should explore a bend in the Sinuk river and that's where they found us, right in the middle of the river between two mountains!

Does God answer prayer? Talk to David Walluk, our dog sled leader. He will tell you of the time a storm caught him and he was alone in a shelter for six days. He was starving and in desperation fell in the snow praying to God for food. In the whiteness of that storm a group of white birds (ptarmigans) flew down in front of him and he was saved. David said with smily face, "God certainly answers prayer!"

David helped answer *our* prayers as he came with Elliot, his helper, and the two dog teams 35 miles, 70 miles round trip through the deep snow to rescue us. This man of the north, with a heart full of courage and love for his fellow men, is not only an Eskimo with a dog sled. He is a Christian, a member of Our Savior's Lutheran Church in Nome, a man of God who has a prayer in his heart. His prayer is that our ELC will cover the black pilings that stand behind the church as mute sentinels of a job only half done. —That a new parish hall will soon rise beside the new church—that his Eskimo people might better learn to love and serve this Christ who answers prayer!

Can we deny such faith as this? David and the Eskimos of Nome are praying that you, too, can serve! Or are we still "40 miles from Nome"?

David Walluk and his lead dog. David is a member of our church in Nome.

Come, Spirit of God

By J. Robert N

Special days like Easter and Pentecost are important to Christians only insofar as they call to remembrance each year the mighty acts by which God, the Father of all men, has given them hope of new life on earth and eternal life beyond it. Therefore it is right and fitting that the World Council of Churches, speaking through its presidents, should call all churches and all Christians to a more thoughtful and worshipful observance of the day which commemorates the coming of the life-bearing Spirit to the infant Church in Jerusalem. It is right and fitting just because the World Council is an organization committed entirely to the cause of the *mission, renewal,* and *unity* of the Church in every part of the world. And to this three-fold cause the work of the Holy Spirit is essential.

In this day of world-wide revolution, upheaval, uncertainty, fear, and strife, we Christians are quickly learning that the *mission* of the Church is far more than the vocational concern of people called missionaries. The persuasive and unrelenting proclamation of the Gospel of Jesus Christ, and the extension of the worshiping fellowship of the Church, are clearly the business of every sincere Christian. It is no exaggeration to declare that the ultimate peace of this threatened human race may depend upon the effectiveness of the Christian mission. Likewise it is sure that the irresponsibility of one Christian or of one congregation may have an abiding and detrimental effect upon particular persons who might otherwise have heard and believed the Word of salvation.

With the rapid increase of the earth's population at the rate of nearly 30 million a year, we Christians of the world are a diminishing minority. With Communism on the march, ancient Asian religions surging ahead, and the disease of Western secularism spreading like an epidemic, the Church has opposing it today a massed enemy of staggering power. Certainly the lines of Christians would crumble and fall into retreat except for one thing: the continuing presence since Pentecost of the Spirit of God. In this hour of fierce testing, the Holy Spirit gives the Church power for advance in its mission.

The Spirit's work, and hence the importance of Pentecost, are seen, secondly, in the movement of the *renewal* of the Church's life in every congregation. He life-giver, not only to the individual but to th munity of the faithful. It is God's will that each tian Church should show forth the life of abundan mutuality which He has conceived to be prop men and women. Every little "colony of heaven," er a great city parish or a tiny fellowship of vi needs constantly to be shedding the aspects of a r self-centered, competitive society and manifestin porately the life of love. Renewal in worship, service, education, and joyful association come through the participation of all members, me women, children and youth, laity and officers and

For all the varieties of functions and services i church there are members with special gifts; an have to be employed in the upbuilding of the as a community. But whence come these gifts? No some natural aptitude, but from the Holy Spir the necessary talents for the growth and renewal Church, wrote St. Paul, "are inspired by one a same Spirit, who apportions to each one indiv as He wills" (I Cor. 12:11).

The remembrance of the coming of the Sp Pentecost points, thirdly, to the *unity* of the C It was the Spirit Himself who seized the discipl other followers of Jesus Christ and made them su nate all other family and social loyalties to the ticipation in the life of the Church. And it was t one Church which they were committed, becaus could acknowledge the existence of only one Chu Jesus Christ. "For by one Spirit," continued St. "we were all baptized into one body."

So Pentecost, 1958, reminds us that the work o in the Church and in the world is being carried fo by the presence and power of His Spirit. It re us that we who have been drawn into this saving ship have been specially blessed by the Spirit. I us that in our desire to advance the mission, re and unity of the Church we need look for no ot sential resource than Him who has already come And our proper prayer, therefore, is not a con about our inadequacy, but the plea that we be r jected as unfit for God's service.

And take not Thy Holy Spirit from us.

Editorials...

ntecost, 1958, comes, the Christian Churches of a may well consider soberly and anxiously their popularity. It was a wise old theological pro- who said to a group of his students: "The 's danger is greatest when it is popular. When urch is opposed, it is strong; when it is going with the stream—look out!" A German pastor said somewhat the same thing in a different way when he told one of our chaplains who had just received his "homegoing" orders following World War II: "I pity you, man. You are returning to the Church of a vic- nation. It is in days of defeat that the Church ag."

Church the am

one can doubt the popularity of the organized n in our day. It is "the thing" to belong to a gation, to support it, to have one's name linked There are no doubt many reasons for this turn nts—so different from the situation of a genera- go, when the Church was distinctly against the of popular life. The two wars of the past decade half had a sobering effect. When the atom and gen bombs came to hang like a naked sword ivilization, some realities became very grim. The rity of the day has led people to seek security. no one believe that all this is bad or that it is d. That is not true by any manner of means. The promise still holds true that God's word shall turn to Him void. Certainly, unless one can bring nsaved within the hearing of the Word, he will ar it. Nor must it ever be forgotten that one of y-products of a day of popularity is that more en come under the influence of the Church than s of adversity. Even if the parents are not truly d, the Church can reach the children.

n why worry? Because the Church does not al- know what to do with its popularity. There is lency to capitalize on it in terms of enlarged staffs, sed budgets, more splendid physical equipment. ious circle is thus established: The more people the more money is needed, the more helpers, the equipment. To obtain and maintain them, the con- tion's popularity must be maintained. Those who been attracted initially must be permanently in- rated into the structure. And, sad to say, the cost metimes high. At the worst, the message is watered ; a plain-speaking pulpit is not particularly popular. At the slightly less than worst, the congregation tends to become a social club more than the repository of the ministry of reconciliation. Throughout, the tendency is to forget the sage advice of a generation ago: "Let the Church be the Church."

This is not to say that the Church should pray for unpopularity. But it *is* to say that the Church can only at great peril afford to forget the lessons it has learned down through the centuries by persecution and adversity. Only to the extent that the Church keeps its message and mission clear does it serve rightly the great Shepherd and Bishop who brought it forth. Let the Church capitalize on its popularity, but only because that popularity offers added opportunities to reach men.

The Auxiliaries in TALC

It is rather strange that one of the matters which gave the Joint Union Committee not a little concern was how the auxiliaries of the new Church should be set up. On the face of things, one would have supposed that this would be any easy matter. However, it took a great deal of discussion before an acceptable solution was arrived at.

The position of the auxiliaries in The Evangelical Lutheran Church is interesting. As far is I have been able to determine, no auxiliary has come into existence as the result of convention action. They have all come into being as a result of genuine "grass roots" demands. At least three of the present four auxiliaries are as old as the Church itself. The germ of the Women's Missionary Federation, the Luther League, and the Brotherhood is in the founding convention of our Church in 1917. Only the Lutheran Daughters of the Reformation is of more recent origin.

Nor has The Evangelical Lutheran Church ever found it necessary to make any stipulations as to the internal workings of its auxiliaries. Each auxiliary carries on its own program, establishes its own principles, and, in general, is simply a projection to the circuit, district, and synodical level of the felt needs of the people in the congregations.

When the Committee on Polity and Organization began working with this matter of auxiliaries, we experienced some difficulty. Everyone acknowledged the necessity of keeping clear the voluntary and spontaneous character of the auxiliaries. On the other hand, since the auxiliaries would presumably be receiving financial support from the budget of the Church, and since they

would be existing, as their names imply, as "auxiliaries" of the Church at large, it was necessary to fit them into the organizational structure of the Church.

A number of methods were tried. At one time some of us thought that the best arrangement would be to have a "Division of Auxiliaries." That, however, did not prove to be the right solution, since the divisions are working arms of the church body, which, obviously, an auxiliary would not be. Next an effort was made to set up boards of auxiliary activities as responsible boards of the Church. The thought was that these boards would be in a sense supervisory over the auxiliaries. As far as the work among the men and the women was concerned, however, the synodical auxiliary board and the board of the auxiliary itself would be identical. Only in the case of youth work would there be a youth board and the board of the auxiliary. There was also to be a co-ordinating Council of Auxiliary Activities.

Behind this idea was not only the effort to tie the auxiliaries as close to the parent Church as possible. There was also the thought that the several boards of auxiliary activity would have a broader view of the entire situation than any single auxiliary board could have. It was brought out, for example, that not all the women would belong to the Women's Missionary Federation, nor would all the men belong to the Brotherhood. The synodical board would have in its purview what we came to call "the broad band of women," and so on. It was with some such plan that the Joint Union Committee came to the conventions of 1954 and 1956.

Further study, especially by the joint auxiliary boards of the uniting Churches, revealed that the Joint Union Committee was on the wrong track. Therefore, a complete revision of the entire auxiliary set-up is included in the *Report, 1958*. In outline, the arrangement now proposed is the following: The Constitution (Article XVI) simply provides that the Church shall establish the auxiliaries and outlines their purposes and responsibilities. This Article further sets up a Council of Auxiliary Activities and outlines its co-ordinating duties.

The Bylaws (Part XX) designate the auxiliaries which will come into being at the time of the union. Replacing the present Women's Missionary Federation of each Church is an auxiliary which will be called "The Women of The American Lutheran Church," a name, incidentally, which was chosen by the joint boards of the present WMF organizations. Provision is also made for the Brotherhood and the Luther League. Thus, with the exception of the Lutheran Daughters of the Reformation, which, obviously, will be a part of the Women of The American Lutheran Church, the auxiliaries are identical with those we have in the present Churches.

As was to be expected, the auxiliaries are practically autonomous. It is true that the constitution of each of them must be adopted by the Church at its G Convention, as must amendments to it. Howev yond that and being answerable for moneys they from the budget of the Church, the auxiliaries a tonomous.

A special arrangement is made for the young in that a Department of Youth Activity has been in the Division of Education. Its board will be by the Church itself. However, when it comes youth auxiliary, the Luther League, it is on the same footing of autonomy as the other auxi except for the fact that its executive head is al executive head of the department of youth activit will be chosen through an arrangement betwee two boards.

The more I have studied the suggested revisi the auxiliary area, the better satisfied I have becom them. A great many of us were in some doubt as possibility of linking the auxiliaries as closely Church as this arrangement does, without changing status as auxiliaries. However, I believe that the p arrangement is one which will work well.

But Relics Don't Heal

A person of even average sensibilities must hav a tug of sympathy with Cardinal Stritch in his misfortune. Here was a man who had had a guished career in his Church, one which had reached its climax in an appointment to the ve nermost circles of the Vatican hierarchy. Then, very act of taking over his new responsibilities, h stricken with an illness which necessitated the am tion of his right arm. The World sympathized Cardinal Stritch and now rejoices that he is making a splendid recovery.

But a by-product of this episode is anything bu fying. We happened to be in Chicago, the carc home town, the day the operation was performed; the papers were full of the story. Several of the papers told of the use made of a relic, the right of St. Francis Xavier. This "venerated church we are told, "was placed against the cardinal's str flesh Sunday night and then kept in his room thr out the night before the amputation."

What bothers us about it is its effect on the si minded. The crassness of the superstition involv it leaves one aghast. Surely, it must take a far less normal intelligence to believe that the arm of a dead more than four hundred years has curative po Relics just don't perform acts of healing, because is no power in them to heal. How far better and honest it would be for the Roman Catholic Chur make use of an incident like this to stress the dence of Almighty God who does all things well

Toward the General Convention

Resolutions from the Board of Trustees

tuting Convention—TALC

Articles of Union it is agreed
of the uniting Churches is
e expenses of its delegates to
ituting Convention of the new
in 1960. Since it is assumed
delegates to the Constituting
on will be elected from the
and pastors at the closing
n of The Evangelical Luther-
ch, the Board of Trustees
nds that congregations and
be requested to pay the ex-
delegates to the Constituting
on of TALC as well as to the
Convention of The Evangeli-
eran Church.

Board of Trustees therefore
nds the following resolutions:

AS, *The Articles of Union*
that each of the uniting
is to pay the expenses of its
to the Constituting Conven-
960; and

AS, *It is assumed that the*
to the Constituting Conven-
be elected from the elected
and pastors at the General
on of the ELC; therefore

RESOLVED, *That congregations*
ches be requested to pay the
of delegates and pastors to the
ing Convention as well as to
General Convention of The
al Lutheran Church.

Education

ion—Luther Theological Sem-
—St. Paul

oard of Trustees has given
nsideration to the effect of
y of changing a tuition fee
as instituted in September,
find that aid to students in
of congregational grants, stu-
loans, and grants-in-aid are
for all cases of need. The
nlarged campus and over-all
of the Seminary have made
k opportunities available for
The Board of Trustees con-
the recommendation of the Board of Christian Education that the tuition fee charged at Luther Theological Seminary, St. Paul, be retained. (Board of Christian Education Resolution III-E.)

(2) *Retirement Income of Seminary Professors*

The Board of Trustees has given careful consideration to the recommendations of the Board of Christian Education covering the revision of the 1934 resolution relating to retirement pay for professors emeritus of the seminaries. We recommend that the resolution of the Board of Christian Education be adopted in order to bring the stated policy into conformity with the practice which has been followed. (Board of Christian Education Resolution IV-E.)

(3) *Pension Plan for Seminary Professors*

The matter of retirement pay for seminary professors has been given careful study during the past biennium by special committees of the Board of Trustees and the Board of Christian Education, in consultation with the Department of Pensions and members of the Seminary faculty. We are of the opinion that the plan proposed in the resolution of the Board of Christian Education is the most satisfactory both for the individual and the Church, and recommend that it be adopted. (Board of Christian Education Resolution V-E.)

(4) *Canada Seminary Co-operation*

The Board of Trustees has been informed from time to time of developments in the unification of theological seminaries in Canada. The resolution submitted by the Board of Christian Education was approved at a joint meeting of the Church Council, the Board of Christian Education, and the Board of Trustees, and we recommend its adoption by the Convention. (Board of Christian Education Resolution VI-E.)

(5) *Relationship to Secondary Schools*

The 1956 General Convention instructed the Board of Christian Education and the Board of Trustees to give further study to the relationship of the Church to parochial and secondary schools. A joint committee of the two boards has devoted much time to this matter, and two meetings of the joint boards have been held for a discussion of the problem. The resolution presented by the Board of Christian Education entitled "Secondary School Policy" is the result of the work of the joint committee during the past biennium, and of the study made during the previous biennium by a special committee of the Board of Christian Education. The report as now submitted was unanimously adopted at a joint meeting of the two boards. With reference to Dakota Lutheran Academy, the Board of Trustees expresses its sincere appreciation of the excellent progress made by the local board in effecting good management and reducing the indebtedness. We are of the opinion, however, that further progress must be evidenced before permanent recognition is granted. The Board of Trustees recommends the adoption of the resolution of the Board of Education relating to Secondary School Policy.

(Board of Trustees Resolutions continued in next issue.)

Resolutions from a Congregation

Ebenezer Lutheran Church, Chicago, the Rev. Ralph W. Hofrenning, pastor, has submitted two resolutions adopted by the quarterly meeting of the congregation April 21. The first expresses opposition to the membership of The Evangelical Lutheran Church in the World Council of Churches; the second urges that the name for the new Church be "The United Evangelical Lutheran Church."

The resolutions are similar to (in fact, with unimportant exceptions, identical with) the resolutions of the Hauge Lutheran Church, Chicago, printed here in the issue of March 25, 1958. To conserve space we therefore do not reprint them, but refer our readers to the resolutions of the Hauge Church.—*The Editor.*

Correspondence

About the Foreign Aid Program

►In a recent article in LUTHERAN HERALD entitled, "Fortnightly Review," written by Dr. Schiotz, the following statement was made: "And it is our concomitant privilege to work, to write our representatives in Congress, telling them they need not fear voting the Foreign Aid Program; the people will support them."

This writer was made to feel a little more than uneasy by Dr. Schiotz's article. Only a few days before he read the article in the HERALD he had been reading a fine article about "Aid or Giveaway." Also, this writer has learned from reliable sources that Foreign Aid has been helping to keep alive certain socialistic governments that otherwise may have long ago collapsed and a freer type of government would have taken over in which free enterprise would be encouraged. Reliable information has it that the British used Foreign Aid money to make an atomic reactor and then offered to sell it to the Russians.

Perhaps the more disturbing factor was that the article by Dr. Schiotz seemed to be an echo of a Churchman's Convocation sponsored by the Federal Council of Churches in Decatur, Ill., about ten years ago which this writer attended. At that meeting the gospel of the Marshall Plan was repeatedly stressed and that it must be promoted as one means of saving the world from impending doom. It is most interesting to observe what the Marshall Plan has done to save the world, yet the "social gospelers" are still at it.

Major Bundy, who has written a book, *Collectivism in the Churches* (which all should read) says in a recent issue of his "News and Views," "When the three-ring like Foreign Aid Rally extravaganza was put on in Washington, D.C., by Hollywood mogul Eric Johnston at the Statler Hotel in February, 1958, who shows up on the platform as an advocate for pouring billions of the American taxpayers dollars down that rat hole of the foreign countries but the same Edwin T. Dahlberg [he is president of the NCC and has been linked with certain so-called Communist-front organizations], along with the discredited former Secretary of State, Dean Acheson, Harry S. Truman, and a various assortment of Hollywood stars, international socialites, baseball players, night club singers, and politicians." Major Bundy's description of the meeting isn't exactly like the one we read in the "Fortnightly Review." Major Bundy is a former intelligence officer in the armed forces of our country, and is a theologically trained layman who is now associated with the Churchmen's League of America, which is a national Christian laymen's council.

One reliable source of information impresses me with the fact that this meeting in the Statler Hotel was one of the most disgraceful meetings that has ever taken place in America. It could be labeled as Hitlerism in America, and that the purpose of the meeting was to suppress the rising tide of opposition to this unchristian, uneconomic, unprincipled giveaway of the hard earnings of our people. Mr. Percy Greaves, the economic advisor for the Christian Freedom Foundation, has described the meeting in the Statler in these terms, and he has also stressed *that Foreign Aid is a political program for the benefit of politicians at home and abroad.*

One is forced to ask, "Why did Eric Johnston help promote this meeting?" It is a known fact that Hollywood sells much of its products abroad. If the foreigners do not have the money, they cannot buy Satan's products that come out of Hollywood.

What bothers me most of all is the question, "Is the spirit of the 'Collectivistic Churches,' which leavens such groups as the WCC, creeping into certain Lutheran circles?" Many things are being said and done that move one to ask this question.

This writer is very much concerned that America share her abundance with the "have-nots" of this world, but we must seek to do it in the most e Christian way. Forced giving t taxation by government is not that is motivated by love an pleasing to God.

(The Rev.) R. L. LA Perley, Minn.

Students Help Out

►"And He sent them out, two into every town and place . . ."

Have you ever had a door sl in your face for what you sta Have you been greeted at a d Sunday afternoon by someon a glass of whiskey in his hand you had a stranger pour out hi to you?

These are just a few exam what happened to almost sixty bers of the Lutheran Student A tion of Pacific Lutheran Colle coma, Washington, recently (A 1958) as they performed a v service for a congregation in Immanuel Lutheran Church, t R. A. Ofstedal, pastor, needed conducting an initial informati vass in the apartment house ne hood in which the church is in downtown Seattle. The members will conduct a simil vass among their own member near future.

Since Immanuel is a do church, with its members spr to all corners of the city, it usual problems of such congre It was felt that perhaps the was not fulfilling its duty to t adjacent to it. Therefore the was carried out in the hope t unchurched of the area mi reached and served.

An experience such as chur vassing is one not soon forg those who participate. Typical comments made by the LSA the following:

"Very valuable to us—gav chance to do some active wi rather than just talking about ing."

"Those first few doorbells w difficult to ring. I wanted to r as we continued, it became a real challenge and opport serve."

JIM BULLOCK Pacific Lutheran C Tacoma, Wash.

J. R. Hestenes

Trinity Sunday — *Nicodemus*

The Epistle: Titus 3:3-7 • The Gospel: Matthew 28:16-20

Monday, May 26

HIS BACKGROUND

Read John 3:1

here was a man of the Pharisees, Nicodemus, a ruler of the Jews.

mus is a man we grow to love dy his story in connection with is background is unlikely soil for ing of the Christian Faith. He harisee. He was a "Ruler of the le belonged to the ruling court ewish Church. He was situated dly in the heart of the enemy e was a very unlikely candidate piritual kingdom of Christ. But into the faith. The power of reat enough to remake and re-ginning anywhere.

ne true respect for the power of ord, O God. If I am standing nay I know that I need not hark- voice that says, "You are too far om God for Him to save you." ou there is no such thing as "too long as the prompting of the s not been snuffed out. Give me th so that I may take part in the nts of true faith.

+

Tuesday, May 27

HIS SEEKING

Read John 3:2

This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God. . . ."

Nicodemus made his first outward move by night. Surely, we do not want to criticize him for being secretive. We will credit him for coming to see Christ, for following the inward promptings of an unsettled soul. We rejoice that he is beginning to see the light: "No one can do these signs that you do, unless God is with him." Nicodemus had taken notice; and now the question was on his mind and heart, Is this the One to whom I should speak to find the answer to my inmost need?

You know our frame, dear Jesus. You know how weak we are, how afraid. You know how we fumble with the deep issues of life; how we think we know what ought to be done, then pale and blanch and run away from the prospect of getting down to business. But give us the grace, good Jesus, to come to You that You may lead us to full understanding and hope.

+

Wednesday, May 28

HE WAS LEARNED—BUT

Read John 3:3-10

Nicodemus said to him, "How can this be?"

Jesus, knowing what Nicodemus was seeking for, led him into the very heart of Christian truth. He spoke to him of the necessity of the new birth. Nicodemus could not understand Jesus, and was honest enough to admit it. He was a brilliant man, full of the knowledge of his people; an authority on the religion of Moses; a Pharisee who knew every bit of the law. But he was mixed up on the Kingdom idea. He, likely, looked for the re-establishment of an earthly kingdom. He was not ready to hear strange talk about being born into a spiritual kingdom.

You do not despise the mind of man, O God, but You want to change the mind. You do not frown upon learning, but You want learning to lead to the higher Truth. You do not turn a deaf ear to the questions of man, but You want the questions to be wedges that open to the answers that bring eternal life. Sanctify my mind and heart so I shall be wise.

+

Thursday, May 29

THE NEW LIFE

Read Romans 8:9-11

f Christ is in you, although your e dead because of sin, your spirits because of righteousness.

emus was due for a change. He basing everything on the Law. ly prospect for him was death. e was to find out that he could thing on Christ. Then the pros- uld be nothing but life. "To set d on the flesh is death, but to set d on the Spirit is life and peace." ps Nicodemus sighed as this truth o dawn on him. "You must be ew." He was born into the world ; now he learned he could be o the Kingdom of Life.

eech You, Heavenly Father, to e thankful for the gift of the new I cannot understand its mystery, nderstand the peace of mind and at come with it. I can rejoice in rance You give me if I am a child s. The goodness of Your plan for ands that I in turn devote myself in all of my living.

Friday, May 30

TO THE DEFENSE

Read John 7:45-52

Nicodemus . . . said to them, "Does our law judge a man without first giving him a hearing and learning what he does?"

He has not come all the way, yet. But he will not let this pass without raising an objection. Nicodemus has been thinking; he has been haunted by the visit with Jesus. Now, when Jesus is being mishandled by the Sanhedrin, he comes to his defense. Not all the way; he does not throw off his robes and say he is through with the Pharisees. He is not ready for that. The truth has not pierced all the way to his heart.

If I am a "half-Christian," dear Jesus, impress me with this that I must let Your Spirit bring me all the way that I shall be Christian, completely. For half-Christian is no Christian at all. In that partway experience I may be able to put in a few words and deeds, but there is nothing more. In Christ only can I stand tall, set aside my robes of righteousness, and live and serve and act to His glory. Make me all Christian, I pray, in Your Name.

+

Saturday, May 31

IN THE OPEN

Read John 19:39-40

They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews.

Here is a noble scene: Nicodemus and Joseph of Arimathea have gone to Pilate and asked permission to take down the body of Jesus and bury it. The disciples have fled; but here these are. They will give Jesus burial in keeping with the custom of the Jews. This was a brave act on the part of Nicodemus. It indicates to us that he had great love and deep respect for Jesus; more than that, finally he had come into the faith. He was late, it is true, but he came before it was too late.

We thank You, dear Father, that when we do come to You, You are ready to receive us. But help us so that we shall not be too late. Give us to know that all days spent without You are wasted days, and that the more of any person's life You have possession of, the more blessed is that life. Spare us the tragedy of wasted years without You, and begin our useful days now. In Jesus' Name we pray. Amen.

"Concentrated Coercion . . ."

The Church Under Communism

More than 200 Communist demonstrators delayed the opening of a meeting of the Evangelical Church in Germany (EKID) in East Berlin by trying to gain access to the meeting hall and demanding "another bishop," a change in the agenda, and annulment of the EKID chaplaincy in the West German army.

Bishop Otto Dibelius in a report to the meeting, demanded "a clear answer" from the Soviet Zone government "whether practicing Christians can still live in East Germany without being deprived of their essential rights." He charged that Soviet Zone Christians are suffering severe afflictions because of the campaign directed against the Church.

The bishop said the East Zone authorities have been conducting a large-scale leave-the-church movement aimed not only at Communist Party members, but also at teachers and students preparing for teaching careers. He said the students are being "pressured either to renounce their faith or leave the universities."

At the same time, the government is systematically developing a "counter-church" by promoting atheistic clubs, and by replacing Christian baptism, marriage, and funeral ceremonies with its own rites. In addition, the government is trying to force the boys and girls to participate in youth dedication ceremonies, Communist counterparts of Christian Confirmation. (See article on page 6.)

"The Church would not fuss about these dedication rites, as it does not in West Germany, where many such dedications occur," Bishop Dibelius said. "What the Church protests, however, is that the Soviet Zone government enforces participation through means of state power and unprecedented pressure on children and parents.

"Nobody outside the Soviet Zone can imagine how great this pressure is and what afflictions it brings upon families. It is a real miracle that there are still families who resist this concentrated coercion. The Church will continue to uphold freedom of faith and conscience as an inalienable demand."

In answer to the Communist charge that by signing a chaplaincy treaty with the Bonn government last year, the EKID is supporting NATO and war preparations, Bishop Dibelius said:

"The Church concluded the chaplaincy treaty, not with NATO, but with the West German government, because the Church's duty is to give spiritual care to soldiers. We repeatedly requested a similar treaty with the East German government, regardless of possible Western objections that the Church should not conclude a treaty with a government not recognized by the West. The East German government bluntly rejected such pr
In view of these facts it is hard
derstand how one can assert t
EKID sides with NATO.

"Should we really be confront
day with the bitter fact that We
man soldiers will have atomic w
Church leaders will discuss wh
the chaplaincy must pursue. W
however, for the success of i
tional disarmament efforts."

Communist newspapers den
Bishop Dibelius' speech, declari
it climaxed the "anti-Soviet Zon
ocations of the EKID's NATO
Albert Norden, secretary of th
German Communist Party's
committee, demanded that the
"no longer follow the false sh
Dibelius."

"So long as anti-Semitic,
atom-bomb politician Dibelius o
as a Protestant NATO Pope,
bases the Church as a war instr
Whoever follows him parts with
and democracy."

—R

YOUTH PRAY, THEN WORK—More than 1,000 young people in the United Sta
abroad are getting ready to participate in summer work camps in all parts of th
such as the one pictured here. Many such camps are sponsored by the National
of Churches and the World Council of Churches. Others are denominationally
such as those conducted by the ELC's Luther League. Volunteer young people w
pray together as a Christian community. Various projects include road and camp b
planting trees, or serving as attendants at mental hospitals.

dists, Episcopalians Intercommunion

commissions of The Metho-
rch and the Protestant Episco-
ch have drawn up tentative
ns for reaching intercommun-
een the two denominations.

ommissions reported they were
nent on certain points regard-
ly Scripture, the Apostles'
he Nicene Creed, baptism,
mmunion, and the ministry.
s of latest joint meetings were
in a statement by Bishop
B. Newell of New York,
of the Methodist Commis-
Church Union, and Bishop
r Robert F. Gibson, Jr., of
chairman of the Episcopal
ion on Approaches to Unity.
said that no definite action
e asked at the next general
ns of both Churches, but that
reports would be made.

Hospital Burns

of the Augusta Victoria Hos-
the Mount of Olives in Jeru-
erated for the past eight years
Lutheran World Federation,
oyed by fire on April 25, ac-
o a dispatch received here by
ciated Press. No casualties
orted.

than 3,000 persons, including
rdanian soldiers, fought the
even hours, the press service
ops machine-gunned a water
top of the hospital, so that the
water would help fight the

and others carried babies to
d all 400 patients were taken
hospital, several wards of
ere destroyed, the AP said. A
ry investigation by police in-
hat the fire started in a ward
to the care of infants.

gutted by the blaze was the
f the Ascension, one of the
utiful Protestant Churches in
East. Incorporated into the
building, its walls are of per-
atched marble and encrusted
gnificent mosaics.

aiserin Auguste Victoria Hos-
erected fifty years ago by the
er Wilhelm of Germany and
bears his wife's name. It was intended to serve chiefly as a rest home for missionaries and Christian workers, but fulfilled this purpose for only a short period.

After World War I, it was used as the official residence of the British High Commissioner. Later it became a military hospital for the British Forces and was continued as such until the British laid down their mandate over Palestine in May of 1948.

During the Arab-Israel conflict, the building was occupied by the Arab Legion. Later the area was demilitarized, declared neutral and placed under the protection of the United Nations. The International Red Cross then leased the property from the LWF and developed it into a 400-bed hospital, which it operated until the Federation assumed the responsibility in May of 1950 with financial grants from UNRWA.

Pentecost—May 25, 1958

A message from the Presidents of the World Council of Churches
(The following is an abbreviated version of the Pentecost Message to the member Churches.)

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh . . ." (Acts 2:9-11).

The Spirit is a Spirit of *unity*. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of *power*. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly.

The Spirit is a Spirit of *witness*. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses . . . to the ends of the earth" (Acts 1:8). It was on this day that the world mission of the Church began. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart.

The very Rev. John Baillie,
Edinburgh, Scotland
Bishop Sante Uberto Barbieri,
Buenos Aires, Argentina
Bishop G. K. A. Bell,
Canterbury, England
Bishop Otto Dibelius,
Berlin-Brandenburg, Germany
Metropolitan Mar Thoma Juhanon,
Tiruvella, India
Archbishop Michael,
New York, New York
Bishop Henry Knox Sherrill,
New York, New York

Technical Assistance Program Urged for Asia

A Christian Technical Assistance Program, designed to speed up relief to the suffering millions of Asia, has been proposed to the executive committee of Church World Service.

The program, which would permit interchange of church specialists in agriculture, child care, welfare, and handicrafts, was submitted by Dr. R. Norris Wilson, CWS executive director, in a report on his global tour of church relief and rehabilitation work.

After hearing the report, the committee, by a unanimous vote, authorized Dr. Wilson to prepare a blueprint of the plan.

As envisaged by the CWS executive, the program would enable church groups to make wider use of their experts by loaning them to other groups, notably to the national Christian councils in various Asian countries.

Dr. Arthur Larson, special advisor to President Eisenhower.

Dr. William Larsen, president United Evangelical Church.

Dr. William F. Schmidt, pastor of St. Paul's Church (ALC), Waverly, Iowa.

Highlights of Brotherhood Convention

With the constituting convention of The American Lutheran Church less than two years away, all ELC biennial conventions this summer become the last of their kind.

Such is true also of the 14th and last biennial convention of the men of the ELC Brotherhood, to be held in Minneapolis June 14-16, just preceding the convention of the Church itself. All sessions but one will be held in the Radisson Hotel.

Three guest speakers are on the program for the week-end conference of men from all districts of the Church. Headlining the speakers' list is Dr. Arthur Larson of Washington, D. C., special advisor to President Eisenhower, and formerly head of the federal Office of Foreign Information. Dr. Larson, who will speak at the banquet session on Monday evening, is a graduate of Augustana College in Sioux Falls, S. Dak., and a former Oxford and Fulbright scholar. He served as dean of the Law School of the University of Pittsburgh before becoming attached to the administration.

LARSON REUNION

The appearance of Dr. Arthur Larson on the program of the ELC Brotherhood convention will also afford an opportunity for a long-awaited reunion of the Larson family.

Dr. Larson's brother, Richard, a pastor of the ELC in Casper, Wyo., will be coming to Minneapolis by way of Sioux Falls, S. Dak. where he will pick up his mother, Mrs. Lewis Larson. A sister also plans to attend the family gathering.

Of significance to the convention is the fact that the late Judge Lewis Larson was the first national president of the Brotherhood, serving from 1930-34 in this capacity. He also served for several terms on the Church Council as lay representative from the South Dakota District, and was a member of the Union Committee of the ELC, 1949-50.

Logically, for a union-minded convention, the other two guest speakers are from the uniting Churches. Keynote speaker for the opening session of the convention on Sunday afternoon will be Dr. William Larsen, president of the United Evangelical Lutheran Church. He came to his present position in 1956, after serving several years as director of the Lutheran S Foundation of the University of sota.

From the other uniting syn American Lutheran Church, Dr. William F. Schmidt, pasto Paul's Lutheran Church, W

PRO DEO SERVICE PATRO

Three young men who this ye earned the Lutheran Church aw Boy Scouts, "Pro Deo et Patria," as a service patrol at the Brotherh vention next month.

Those chosen for this honor a Nesheim of Minneapolis; David H Dawson, Minn.; and David Hovland burst, Mont.

The presence of these boys will be reminder to the men at the conve one of the main emphases of the hood's boys' work program.

Iowa, who will speak Monda Dr. Schmidt served for seven a religion instructor at Concor lege, Moorhead, Minn.

Dr. F. A. Schiotz, president ELC, will speak at the Sunday vesper service. All sessions of ference will be led by Robe ander, Billings, Mont., nation dent of the Brotherhood of the

Another highlight of the co will be the panel discussion on afternoon when six panel r representing the three uniting es will present their views on ject, "Our Program and Resp ties in the New Church." Amo participating in the panel wil presidents of the men's orga of the two other Churches: Bruning of the ALC and H Nelson of the UELC. The Rev E. Johnson, former director ELC's Brotherhood, will be tor.

Registration for the conven begin on Saturday afternoon be followed by an informal f and get-acquainted hour. At sessions, reports of national st bers and officers will be hea than 500 men are expected to tered for the week-end conven

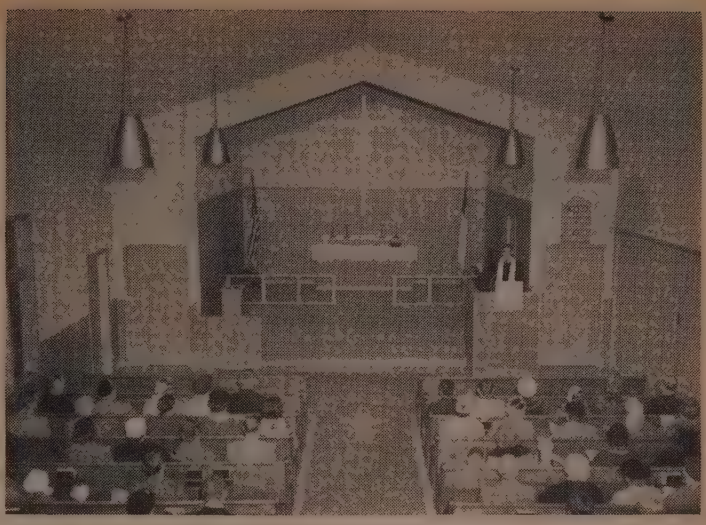
Churches

d, S. Dak.—Ground-break-
es were held May 11 for a
ch for the Langford congre-
ae new structure will include
y, fellowship hall, and Sun-
l rooms. It is expected that
n will be completed by
. The Rev. George O.
is pastor.

d, Ore.—St. Luke's Church,
Luther Watness, pastor, re-
roved plans for a new $147,-
ch to be built on newly-ac-
operty one-half mile north
present church. Bethlehem
also in Portland, has voted
ge its property to finance the
of St. Luke's.

rairie, Minn.—American Lu-
urch has voted to purchase
a new development area of
rie on which to build a new
d educational unit. Recent
ip growth has made a new
nperative. The Rev. Eldon
astor.

, S. Dak.—Morning worship
t Gayville Church and Van-
ch of Mission Hills, S. Dak.
broadcast over WNAX,
S. Dak. at 10 a.m. Sundays.
of the broadcast is being
n the parish by the "Home-



"DO-IT-YOURSELF" CHURCH—The recently dedicated Curtiss Church in Curtiss, Wis. is a do-it-yourself project. The church was designed by the pastor, the Rev. Max E. Wilhelm, and the building committee. Construction was under the direction of a carpenter member of the parish. The major part of all labor was donated by members. An old frame church, property of a former Evangelical and Reformed Church which joined the Curtiss congregation in 1953, was dismantled and materials used in the new construction. The new building is joined to the previously built parish unit and provides seating for 200. Cost of the entire project was $27,000.

builders," a married couples' organization. Pastor is the Rev. William L. Vaswig.

Dutton, Mont.—Bethany Church, a part of the parish served by the Rev. A. Bernard Gravdal, dedicated a new parsonage recently. This item was incorrectly stated in the April 1 issue of **Lutheran Herald.**

ON-ANNIVERSARY—Zoar Lutheran Church, LaMoure, N. Dak., dedicated its
and celebrated its 50th anniversary in April. Dr. Loyal Tallakson, president of
Dakota district, conducted dedicatory rites. The nave of the new structure seats
n be expanded to a capacity of 400 with the use of overflow space. Ten class-
itchen, and office are also provided. Cost of construction was $46,000. Gerhard
f St. Paul, Minn. was the architect. The Rev. Arne Carlson is the present pastor
ish. The former pastor, the Rev. Arnold Lund, under whose leadership the new
s started, preached the anniversary sermon.

People

The Rev. H. E. Jacobson has resigned as pastor of Shiloh and Salem Churches at Elmore, Minn. and has accepted a call to serve Calvary Church near Lee, Ill., effective September 1.

Chaplain Thomas Johnson has been selected by the chief of chaplains of the U.S. Army to attend an 11-month course in marriage counseling at the Menninger Foundation at Topeka, Kans. begining July 1.

The Rev. Howard B. Benson, formerly of Riverdale, N. Dak., is now serving Concordia Church, Crosby, N. Dak.

The Rev. A. E. Dahlen has moved from his parish at Foremost, Alta., Canada to his new parish at Bow Island, Alta.

The Rev. C. W. Holm, formerly of New York, will begin this month to serve his new three-church parish at Hitterdal, Minn.

The Rev. H. L. Obrestad, pastor of Tracy and Hoiland congregations, Tracy, Minn., died May 3. Obituary later.

Mrs. Roy Melbye, active in WMF work and a member of Trinity Church, San Pedro, Calif., died April 2, 1958.

St. Olaf Dean Retires

After 42 years as Dean of Women at St. Olaf College, Miss Gertrude Hilleboe plans to retire. "Anyway," she says with a smile, "I only accepted the position on a one-year contract and intended to leave in 1916."

The slightly built woman, who was graduated from St. Olaf in 1912, may have accumulated the longest record of "deaning" in the nation. Even now Miss Hilleboe will stay on the faculty part time as a Latin instructor.

In her first years on the job, Miss Hilleboe was one of the few real deans of women in the country. Others with similar duties were called by the rather stuffy titles of "perceptress," or "warden." "And I could see I was hardly qualified for 'deaning,'" she recalls, "when our national professional organization held its second annual convention. I lacked enough height to make an impression, I lacked a mature gray head of hair, and I thought I had to develop a stern glance of authority to rate the title St. Olaf gave me. Other women called me 'stubby,' and took me under their wing as the greenest dean in the place."

That was in 1916. Today Miss Hilleboe has the gray hair, but she hasn't grown an inch and still lacks that stern reproachful stare.

The close relationship between Dean Hilleboe and her "all-girl family" mushroomed early in her St. Olaf career. It was just her second year at the job that women students raised $75 to help pay her expenses to another national convention. During a discussion of finances, each of the 100 women delegates was asked to tell how their college raised funds to send them to the convention.

"Well, I don't know," said the young Miss Hilleboe as she rose to her full height—just a whisper over five feet, "I guess the girls at St. Olaf thought I needed the training, because they sent me here!"

"I never had any intention of staying at St. Olaf College for a career," Miss Hilleboe affirms strongly, "I was headed for a teaching job in the China mission field and even turned down the position of Dean of Women when it was offered to me in 1914. But later I told President Vigness I would take the job for one year until they could find someone else."

Dean Hilleboe

At the end of that first year Miss Hilleboe remembers a serious discussion with a Northfield minister. "Young lady," he admonished, "when you are already in a church job you ought to search prayerfully before leaving."

That one year stretched into two and soon almost a decade went by. So did further thoughts about the China mission field.

"If there was a real turning point in my ambition, it was probably the year 1921," she recalled this week. That was when she sought to ward off some deep feelings of inadequacy and enrolled in one of the nation's first graduate schools offering a degree in personnel. With an M.A. degree in hand from Columbia University she came back to campus in 1922 for another three decades plus.

From the very first years, M
boe "homesteaded" on campu
her association with the schoo
a close, 24-hour-a-day basis.
various reasons, she soon eit
in, or had her office in alm
building at St. Olaf.

Then just six years ago sh
home nearby with a panorami
window view of the campus.
off the quarter-mile from her
the office several times a d
when students accompany he
strolls, they soon find that
woman keeps up a mighty h

This pace isn't restricted to
either. It is reflected in the p
her schedule, night and day.

"If there is any one thing t
be called a personal reward,"
"It is the rare chance to
again each year. The youth o
here are like a family to me,
but there is a refreshing brea
shine each fall when a new
freshmen arrive. They are ju
certain and bewildered as I w
I came here."

"What can I do for you
question that St. Olaf co-
heard for 42 years when the
Dean Hilleboe's office door.
42 years she has consoled, ad
mothered them until the pr
trouble dissolved.

Honorary Degrees

Two ELC colleges have a
that they will present honorar
to the following this spring:

Luther: An honorary Doct
vinity degree to Dr. S. C.
president of Pacific Lutheran
and an honorary Doctor of
gree to Prof. Theodore Hoel
head of the music departmen
paraiso University.

Pacific Lutheran: Dr. Frank
president of Whitworth Coll
tor of Letters; Dr. E. C. Fend
Capital Seminary, Doctor
Dr. Albert Schweitzer, Docto
mane Letters; the Rev. Fred
stad, professor at Luther
and the Rev. Arthur Arnold,
at Augustana Seminary, Doct
vinity.

Mrs. Lavinia Anderson, mother of four children, who has been assistant dean of women at St. Olaf since 1956, has been named by the college to succeed Miss Hilleboe as dean. Mrs. Anderson is the widow of the Rev. Fridjof Anderson, an ELC pastor until his death in 1947.

LIFE SPEAKERS—Two members of "Spurs," a sophomore women's organization, he guest lecturers at Pacific Lutheran College's recent three-day Family Life e. Pictured, left to right, are Darlene Kelly; Dr. Granger Westberg, University o theology professor; Dr. Martin Scharlemann, professor at Concordia Seminary s; Camille Emerson; and the Rev. Fredric Norstad, professor at Luther Seminary.

f Union Planned

was received last month that ral Community Facilities Ad- ion has approved a $700,000 St. Olaf College for use in ing a new student center and building.

federal funds will be matched ther $700,000 already raised school alumni and friends. n will include dining facilities, tore, recreation facilities, and rooms. The three-story stone will be located on the north- ge of the campus.

ships Awarded

scholarship awards have been d at ELC colleges this spring. he larger awards are the fol-

Lutheran: David Knutson er Olson, senior pre-theology have received $1,700 scholar- n the Rockefeller Foundation. n to spend next year at Union cal Seminary in New York sfer later to Lutheran semi-

ana: Robert J. Solem, a 1957 has been named a Rockefel- rship recipient. He plans to Princeton Seminary in New Jersey. He has spent the present school year at the Mission Institute at Neuendettelsau, Germany.

Luther: Anthony Preus, senior, has been awarded a Woodrow Wilson fellowship for graduate study next year at Johns Hopkins University.

Concordia: Norma Reitan, senior, has been awarded a $1,000 scholarship by the Tozer foundation of Stillwater, Minn. She will use the scholarship for graduate work in library science.

Obituary

The Rev. Henry E. Rasmussen, Sr. died March 15 at Stoughton, Wis. at the age of 90 years. He was born May 13, 1867, in Lisbon, Ill. He was graduated from Capital University and Seminary and was ordained into the ministry in 1890. He was pastor at Lanesboro, Minn. from 1890 to 1915, Canton, S. Dak. from 1915 to 1925; Beloit, Wis. from 1925-29; and Des Moines, Iowa from 1929-42. Mrs. Rasmussen, to whom he was married in 1895, died in 1936. Pastor Rasmussen had been a resident of Skaalen Home in Stoughton, Wis. since 1954. Funeral services were held in Canton, S. Dak. Survivors include one daughter and three sons, one of whom is the Rev. H. E. Rasmussen, Jr. of Dwight, N. Dak.

Announcement

Wanted—First Lutheran Church of Valley Springs, S. Dak. would like to buy three dozen used Concordia Hymnals, Music edition. Write Mr. Donald Sponheim, Valley Springs, S. Dak.

Changes of Address for ELC Pastors

Harold E. Aalbue, 6221 S. Puget Sound Ave., Tacoma, Wash., 5-30-58

R. H. Boyd, 2103 Doswell Ave., St. Paul 8, Minn., 5-1-58

Howard Cole, 554 AAA Bn (MSL), Ft. McArthur, Calif., 5-25-58

S. J. Lindseth, 1208 S. 6th St., Moorhead, Minn., 5-1-58

Grant S. Gard, 7735 10th Ave. N. W., Seattle 7, Wash., 5-10-58

Raymond H. Peterson, 124 Margretta Ct., Staten Island, N. Y., 5-22-58

Eldred R. Peterson, Arcadia, Wis., 7-15-58

Russell Sanoden, c/o W. Anderson, 2254 Como Ave., St. Paul 8, Minn., 5-1-58

Vernon Stenberg, U. S. Naval Air Station, Bldg. 559, Memphis 15, Tenn., 5-1-58

A. S. Waters Jr., Silverhill, Ala., 5-1-58

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

Beautiful farm for sale in E S. Dak. Excellent bldgs; modern home; very good land, all tillable. 4 mi. to town with new church. On school and mail route. 563-1A

Modern 470-acre lakeshore farm in WC Minn. Development possibilities. 370 acres in cropland. Lutheran community. Close to county seat town, illness forces sale. 563-2A

103-acre farm in Allamakee Co., Ia. 1 mi. from Lutheran church and 7 mi. from town. 563-3A

Businesses

Service station and bulk plant. Station is leased, but inventory, truck and bulk for sale. Profitable business in town of 2500 in NC Minn. 563-4C

WANTED TO BUY

Would like to contact Christian family who has farm or something like Gamble or office supply store for sale. Have income property in Black Hills for possible trade. 563-5C

FOR RENT

4 room furnished apt for rent from June 1 to Sept. 1. 2 blks from Luther Seminary. 563-6B

Small home in N. Mpls suburb. All modern. Near Lutheran church. Available at once. 563-7B

WANTED TO RENT

Seminary senior, wife and baby desire furnished apt in Twin Cities near Luther Seminary if possible, beginning Sept. 563-9B

POSITIONS WANTED

Woman with practical nursing background desires position as companion either to couple or elderly lady. No institutional work. Available at once. 563-10D

Christian woman, 36, with son 14 yrs, desires position as housekeeper in motherless home, preferably in smaller town, near ELC church and good high school. 563-11D

Handicapped seminary student desires employment for the summer months. Perhaps church or youth work. 563-12E

Successful, experienced school administrator, presently employed, would like position in predominantly Lutheran community, preferably in Minn. Master's degree in Administration; strong disciplinarian. 563-13E

HELP WANTED

Chief x-ray technician in modern, new 93 bed hospital in NW Minn. Salary open. 563-14F

Houseparents—women, 25-40 yrs of age. Help provide care and guidance for teen-age boys and girls. Requires good health, energy. Cash salary plus room and board, liberal vacation and time off policy. Children's home in Iowa. 563-15F

Full time typist, receptionist needed after June 1, in Lutheran church in St. Paul, Minn. Apply for interview. 563-16F

Office secretary and parish worker or combination of both positions in Lutheran church in Seattle, Wash. 563-17F

Asst. Boys Supervisor—man, 25-40 yrs. Help provide care and guidance for boys, in Lutheran Children's Home in Ia. Requires good health and energy, liberal vacation and time off policy. If married, employment possible for wife. Couple with children not considered. 563-18G

Wanted immediately, married man for general farm. Year-round work. Modern house on separate farm. Must be honest, dependable. Personal interview requested. 563-19G

Mature couple to serve as full-time relief houseparents for 2 teen-age cottages in child care program in Ia. Good casework supervision, adequate salary with increments for learning on the job. Require by June 1. 563-20G

Would like to find elderly gentleman who is looking for a home on a farm and who would help with chores, etc. 563-21G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

Shower and Wedding

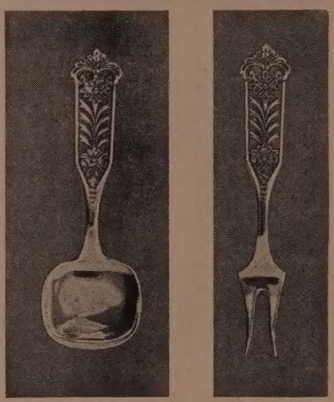
GIFTS

Wedding Memories

No. W262—Records engagement, showers, guests, certificate, family trees, honeymoon, wedding gifts. Padded white simulated leather binding, silver stamped, 8"x10". **$3.50**

Solid Brass Cross

No. 45-5541—Soft satin finish brass cross, lacquered, fits the most modern or traditional home. 6¾x12¼, ½" deep, angle hole bored in back for flush mounting. **$5.00**

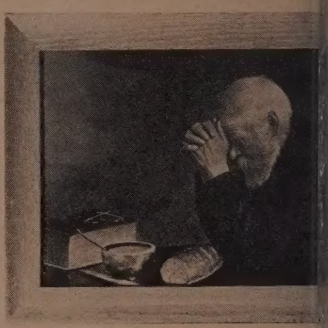


Meat-Cheese Fork

Imported Norwegian "Koldgaffel," silver plated, with pierced handle design. 5¼" long. Boxed. **$1.95**

Nut-Candy Shell

A matching spoon, 5" long. Boxed. **$1.95**

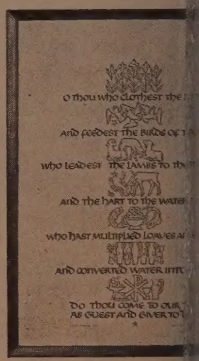


Grace

A painting by Enstrom fra light oak.

No. EG1013F—13½x10 print light oak frame.

No. EG1621F—21x16 print wi oak scoop frame.


O THOU WHO CLOTHEST THE
AND FEEDEST THE BIRDS OF
WHO LEADEST THE LAMBS TO TH
AND THE HART TO THE WATE
WHO HAST MULTIPLIED LOAVES A
AND CONVERTED WATER INTO
DO THOU COME TO OUR
AS GUEST AND OWNER TO

Dining Room Print

A dinner grace lettered on ivory background, illustrated in light brown. ½" frame of walnut-stained wood, with glass. Size 12x16. **$3.95**

Augsburg Publishing House, Minneapolis 15, Minn

'ake 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

Here is a simple, easy way to figure out approximately what your family would need in the future, if you died—and to calculate roughly how your present coverage would fit these needs:

hat would your family need ou died?

last expenses (Experts should allow about half of your nt annual income.) ..... $_____

monthly income (Your y probably could get along on t half what you are now making year. Multiply this figure by number of years you want to de the income.) ..... $_____

ay off mortgage ..... $_____

emergency fund (This will widely, but most financial ors feel a family should have ast $500.) ..... $_____

ducate children (This depends ne college, and where you live, you probably should figure approximately $1000 per year, per ent.) ..... $_____

TOTAL NEEDED $_____

How do their needs compare with your present coverage?

Social Security (Maximum family benefit is $200 per month. Widow and one child would receive $132.80 per month, for example, if your average monthly income were $250—$162.80 per month if you had been earning $350 or more each month.) $_____

Present life insurance ..... $_____

Miscellaneous (This would include savings, stocks and bonds, money from rental property, etc.) ..... $_____

TOTAL PROVIDED $_____

How to get accurate figures—*and make them balance*

Most men find that rough totals like these suggest two things: life would be hard for the family if death came . . . but they need more accurate information to plan intelligently.

Let your Lutheran Brotherhood representative help you work out a complete plan for family protection and for retirement income. He has the facts you need, and is specially trained to show you how to protect yourself and your family at very low cost.

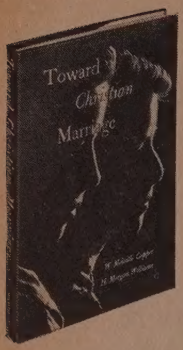
ree on request — beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.

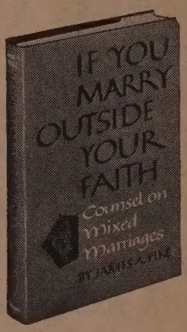
LUTHERAN BROTHERHOOD

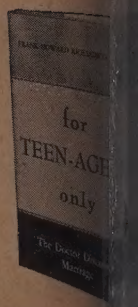
01 Second Avenue South • Minneapolis 2, Minnesota

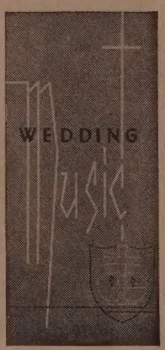
Living benefits for Lutherans through life insurance

PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF









Toward Christian Marriage

IF YOU MARRY OUTSIDE YOUR FAITH

by James A. Pike

A book that will clear the air of many misconceptions and provide sound guidance for counselors, for those contemplating marriage, and for those already in a mixed marriage. **$2.50**

Code 31-3015

TOWARD CHRISTIAN MARRIAGE

by W. Melville Capper
H. Morgan Williams

An excellent discussion on the privileges and responsibilities of sex. The approach is always realistic, always Biblical. **$2.25**

Code 31-7587

WEDDING MUSIC

Regina Holman Fryxell

Guidance for appropriate sacred wedding music—organ, voice, instruments, choir, congregational hymns.

25c; $2.50 a dozen

BRIDE'S BIBLE No. W14

A white rayon moire Bible, padded, for the bride to carry during the ceremony. India paper, gold-stamped title, gold edges, round corners, marriage certificate, family record, $3\frac{1}{2}$x$5\frac{3}{8}$. Comes wrapped in cellophane, boxed. **$7.50**

Code 30-26

MAKE YOURS A HAPPY MARRIAGE

by O. A. Geiseman

Heart-to-heart talks with couples concerning the problems and adjustments which confront all newlyweds. **$1.50**

Code 31-4063

FOR TEENAGERS ONLY

by Frank Richardson

Discusses the increasing problem riages of American youth of hig age, and the many sides of th marriage situation. For both par teenagers.

Co

STAYING MARRIED

E. Frank 15c; $1.2

MARRY YOUR OWN

W. E. Klawitter

On mixed marriage.

WHOM GOD HATH JO

by David R. Mace

A frank treatment of the pur marriage, the intimacies of m the fellowship of marriage, wider implications of marriage.

Co

LOVE IS NO LUXURY

by Marjory Louis Bracher

A practical discussion of respo in a Christian home.

Co

BRIDE'S PRAYER BOOK

Prayers and poems for the brid presentation page and marriag cate.

White Fabrikoid, silver stam ver edges.

C

White Leather, gold stampe edges.

C

ORDER BLANK

____ If You Marry Outside Your Faith, $2.50
____ Toward Christian Marriage, $2.25
____ Wedding Music, 25c
____ Bride's Bible No. W14, $7.50
____ Bride's Prayer Book—Fabrikoid $3.75
____ Bride's Prayer Book—Leather, $6.00
____ For Teenagers Only, $2.95
____ Staying Married, 15c
____ Marry Your Own, 10c
____ Whom God Hath Joined, $1.50
____ Make Yours a Happy Marriage, $1.50
____ Love Is No Luxury, $1.50

I enclose $_____ Charge ☐
(Include 5c on the dollar for postage)

Name_____

Address_____

Augsburg Publishing House
Minneapolis 15, Minn.